THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"See that ye are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things then shall ye receive your reward; yea, ye shall have mercy restored unto you again; ye shall have justice restored unto you again; ye shall have a righteous judgment restored unto you again; and ye shall have good rewarded unto you again." BOOK OF MORMON, ALMA 41 : 14.

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CONVINCING EVIDENCE*

ELDER RICHARD R. LYMAN

OF THE COUNCIL OF THE TWELVE

YE SHALL KNOW THEM by their fruits. Do men gather grapes of thorns, or figs of thistles?

May I for a few moments draw your attention to some of the fruits, the accomplishments, of the Church of Jesus Christ of Latter-day Saints?

I sat yesterday in our conference by the side of Dr. Roy O. Wyland, Director of Education for the Boy Scouts of America. As he looked out over the great multitude in this building and listened to the remarks of the various speakers, he was getting, perhaps for the first time, an intimate and accurate view of this Church and its fruits.

At the close of the second session of the conference Dr. Wyland said:

This is one of the glorious days of my life. I have never known such inspiration before. The feeling that has come into my soul to-day is entirely new.

These remarks of Dr. Wyland remind me of Senator Robert L. Owen and of the experience he had under very similar circumstances, a few years ago, in this same building. Senator Owen

*Address delivered at the fourth session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 7th, 1928.

and the Hon. William Jennings Bryan occupied front seats at one of our conference sessions during a week-day afternoon. The great audience made up largely of men was to them a thrilling sight.

At the close of the session these two distinguished visitors came to the stand and watched the great multitude move out of the building. A few people, probably a hundred, gathered in front to hear what these visitors might say. Mr. Bryan asked the Senator to speak; said Mr. Owen:

My friends, I cannot tell you how much I have been surprised and how much I have been pleased at what I have seen and heard here this day. You need have no fear for the future, for your faith is founded on a rock. I can perhaps explain my feelings best by telling you a little story.

Two men were sitting side by side; one said to the other: "You see that man over there? I hate him."

"You hate him? How can you hate him? He is a stranger; you do not even know him."

"Of course I do not know him. I could not hate him if I knew him."

Mr. Bryan, Senator Owen, and Dr. Wyland, were all surprised, they were all pleased with the fruits of Mormonism as these were presented by the audiences and the words of the speakers.

OUR WORK IN SCOUTING

Ye shall know them by their fruits. . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

If we are to be judged by the work we have done throughout the Church in Scouting, we have certainly been putting forth good fruit. Dr. Wyland told us in our conference yesterday that no church or other organization has done better.

We are aiming to do efficient Scout work in every one of our one thousand wards in the Church. The Scout program is an essential element of the work offered in our Mutual Improvement Association. Practically every ward has in it a Scout troop.

Elder Richards spoke yesterday of his own son—one of five remarkable Scouts in my own ward, the Twenty-seventh. Few troops in the city or, for that matter, the entire country, have the record of our Troop Thirty-nine. Scout James Bean was one of the four boys from Region Twelve, which includes Utah, Nevada, Arizona and California, to win the Harmon Foundation Scholarship. Five boys in the Ram Patrol of this Troop to which the son of Elder Richards belongs, another being a grandson of Francis M. Lyman, have each from sixty to seventy-five merit badges. Our Scout Executive, Mr. D. E. Hammond, says that "they are the ranking Scouts of the United States."

If the tree is to be judged by its fruit, what must we say of this outstanding work?

Recently I was asked by a great scholar to name outstanding

characteristics of our people. I named first our missionary system. I am looking to see someone wise enough, philosopher enough, scientist enough, to explain how, with little opportunity for scholastic education, Joseph Smith could devise an educational institution of such merit as this missionary system.

How precious are the lives of young people eighteen, nineteen, twenty and twenty-one years old!—the critical ages in their careers. What do thoughtful folks think of an institution that teaches boys and young men at this, the most critical period of their lives, to devote one, two, perhaps three years to spreading the Gospel of Jesus Christ, and to a study of His life and labours?

The Christian world is agreed that there is no other life, that there is no other example, like that of Jesus, the Son of God. The historian, H. G. Wells, said:

> Being myself not a Christian, I must, without hesitancy, when I have been asked to name the seven greatest characters of all time, name as the first greatest, the character that has helped humanity most and best—Jesus of Nazareth.

Had Joseph Smith done nothing more than establish this missionary system, which sends young people out in the world unselfishly to teach others the Christian religion, would that work not bear the stamp of divinity? Remember, too, that these young people pay their own expenses. They are not teaching for hire, nor are they divining for money. This is another of the fruits.

MUTUAL IMPROVEMENT WORK

There came recently into my hands *The Vigilante*—the official organ of the M Men's and Gleaner Girls' organizations of the Hollywood and Los Angeles Stakes. Those young people are fruits of the Church. What must be the verdict of history as to the Church which produces young people who in an editorial publish the following:

> The man who succeeds must pay the price of success. He must save when he would like to spend. He must work when he would like to be asleep. He must take the kick when he is tempted to kick back. He must be patient when his nature wants him to be impatient. He must call all his faculties to reason when they want to be unreasonable.

These are the sentiments of the young people of the Church who have gone on through Scout work to M Men's work—their own ideas, expressed in their own way, in their own publication. Is the tree which produces such fruit a good tree? "By their fruits," says Jesus Christ, the Son of God, "ye shall know them."

I would like to have you look for a moment at the man, President Heber J. Grant, who stands at the head of the Church. When the Prophet Samuel was looking for a king of Israel, he

said: "Man looketh on the outward appearance, but the Lord looketh on the heart." It is on the character, the heart, of President Heber J. Grant that I desire you to look.

As I walked into his office the other day he handed me a paper. I found on it such words as these, which express his views of life:

A man is a man when he knows how to sympathize with men in their sorrows. Yea, a man is a man when he knows how to sympathize with men even in their sins. A man is a man when he knows that each man fights a hard fight against many odds; when he has learned how to make friends and how to keep them. A man is a man when no voice of distress reaches his ears in vain; when no hand seeks his aid without response; when he finds good in every faith that helps any man to lay hold of divine things, whatever the name of that faith may be.

These are the feelings, these the sentiments, of the man who has been produced by this Church and who at present stands at the head. Having known him since I was ten years old, I say with certainty that these views mirror his daily life as he has lived and as he still lives it.

I quote from another product of the Church—words spoken on the 12th day of June, 1852, by that scholarly man, John Taylor—a man who afterwards became President of the Church. Search where you will, and find, if you can, principles any higher or more liberal than these declared by President John Taylor:

If any man under heaven can show me one principle of error that I have entertained, I will lay it aside forthwith, and I will be thankful to him for giving me the information. On the other hand, if any man has any principle of truth, whether moral, religious, or of any other kind, if he will present it, I stand ready to embrace it. On the other hand, if I have principles which are out of the power of man to prove false, I stand upon these as a sure, safe foundation.

That is the teaching of this Church; is it good fruit?

CLEARNESS OF VISION

Why is it, as Elder Whitney asked this morning, that those who are and those who are not members of the Church can not see alike? One with a certain mental power and another of equal capacity—why does one believe, the other reject. Do Church members see more clearly because they belong to the house of Israel? This may be one reason. It has, however, for a long time been my thought that clearness of vision has come to us because those having authority have laid their hands upon our heads, and with authority have said: "Receive ye the Holy Ghost"—a blessing which seems to enable us, by the power of faith, to see, to feel, to know, and to say, with Job: "I know that my Redeemer liveth." This is the Church and Kingdom of God. Repent, as has been said to all the world; be baptized; receive the Holy Ghost, and you shall know.

SERVICE TO YOUTH—THE SCOUT MOVEMENT*

DR. ROY O. WYLAND

DIRECTOR OF EDUCATION, NATIONAL ORGANIZATION, BOY SCOUTS OF AMERICA

[NOTE: President Heber J. Grant introduced Dr. Wyland as follows:

"There will be held, the first of next week, in San Francisco, the annual convention of the Boy Scouts of America. I promised myself the pleasure of being there, but circumstances prevent me from going.

"As most of you are aware, the states of Utah and Idaho have taken a very active part in this movement, as a great many of our boys belong to the Boy Scouts of America.

"We are honoured to-day with the presence of Dr. Roy O. Wyland, who is the Director of Education of the National Council of the Boy Scouts of America. We will now have the pleasure of hearing Dr. Wyland."]

President Grant, my fellow countrymen, and brothers in Christ: As I came upon this platform I breathed a prayer that God would give me words of wisdom that I might speak to you a message which will help to further the splendid work that you have been doing and that you are now doing for the youth of the Church of Jesus Christ of Latter-day Saints.

I am exceedingly happy to stand upon this platform and to bring you greetings from the National Council of the Boy Scouts of America, and, if possible, to give you in part, a vision of the vitality, of the rapid spread, and of the effectiveness of the work of an organization which is great because other people throughout the world are manifesting the same definite interest, though probably not in so wide a degree, as you are here in Utah and throughout your magnificent Church, in the work of this movement as a means of service to their boyhood.

THE KNIGHTHOOD OF YOUTH

Behold a modern movement of the knighthood of youth which enrolls in its membership each year more than a quarter of a million boys who never were Scouts before; a movement which, in eighteen years, has enrolled approximately three million boys, and three quarters of a million men who have given volunteer leadership to make possible a larger service to the youth of the nation; a movement which, in the year 1927, had an enrollment of about four million boys and one hundred eighty-six thousand men; a movement which reaches out into the open spaces to serve the boy upon the farm with a Lone-Scout program, which he receives through the mail, through the Lone-Scout Patrols which

*From an address delivered at the second session of the Ninety-eighth Annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., April 6th, 1928.

are carried on in the homes of the farmers—his neighbour boys gather with him around the fireside during the long winter months—a work which reaches our coloured boys in the South, in a division which has recently been established with the coloured youth of the nation! It is a program which reaches into the life and thought and feelings of every class and type of people, of every political and religious party in the United States, and is universal in its scope.

I do not know whether you can appreciate what a four million membership looks like. I cannot see that many people. The truth of the matter is, I never before in my life looked into the faces of an audience so large as this. This is the largest inspiration that has ever come into my life in facing a group of representative men and women. But imagine, if you will, a group of four million boys and men. If you would gather that great group of boys and men on Long Island and march them, in single file, across Brooklyn Bridge and up Broadway and along the Storm King Highway to Albany and to Buffalo, on to Toledo, Chicago, Omaha, Cheyenne, Salt Lake City and San Francisco; when you had gathered two hundred thousand Scouts at the Golden Gate, at the palace of the Legion of Honour, with a marching column three thousand miles across this continent, you would still have more than two hundred thousand on Long Island that had not yet crossed Brooklyn Bridge. That is the membership of a movement, a crusade, a modern knighthood of youth, that has spread throughout this land in the brief space of eighteen years, which adds to its membership a little more than one hundred thousand each year.

AN INTERNATIONAL MOVEMENT

Scouting is not confined to America. In the eighteen years it has been saturating this country, Scouting has reached out to the civilized world, and to-day we have a membership in the other nations which totals about four millions. Forty-three of our leading civilized nations have national Scout associations. Every four years they send representatives to the International Jamboree, where a great concourse of boys, some fifteen to sixteen thousand, meet on the same common field—not a battle field, thank God, but on the field of friendly endeavour, to demonstrate the achievements of Scouting in the forty-three civilized nations—which forms an international brotherhood, reaching out beyond the points of our mother-land, and gripping the hand of our brother Scouts in our brother-lands around the world. These Scouts of all nations are learning to be brothers, to understand one another, to respect one another, to sympathize with one another, and to look through the eyes of a brother Scout into the problems and lives and sympathies and rights of other Scouts and other nations the world around.

We believe that we are laying the foundation and furthering a

movement of world brotherhood in this splendid, magnificent boy movement which has swept the nations of the world.

But Scouting is not confined to the forty-three nations. There are Scout troops in some twenty or more other nations where there has not been sufficient organization, as yet, to establish a national organization, but Scout troops are there organized and are carrying out their method of Scouting in their own way, looking forward to the time when they will be sufficiently strong to organize a national association and to become part of the international fellowship of Scouting. So the sun, in all its course, never ceases to shine upon the uniform of the Boy Scouts of the nations of the world; and that is a picture of this movement of Scouting throughout the world.

HANDBOOK CIRCULATION

We have just produced a new Handbook for boys, which went to the press in the first week in November, 1927. We ordered a half million copies as the first part of a million order. The printers were so much surprised at the size of the order that they looked into the records to find if any other order of its size had ever been given, and they found that it was the largest single order of any book or form that had ever been given to any publisher. We have already sold five hundred thousand copies, and the other day, before he left New York for San Francisco, Mr. West placed an order for two hundred thousand more copies of the new Handbook, to satisfy a need that is evident within four months from the time that the book was given to the public. The old Handbook went through thirty-seven editions in seventeen years, and three million one hundred thousand copies were circulated. There is only one other book in print that has had as wide a circulation among the people of any civilized land as our Handbook, and that is the Christian Bible, the circulation of which is many times more than that of our Handbook, but we hold second place.

I have indicated these high spots in the power and influence and rapid spread of Scouting, only to impress your minds with the vitality of this movement. You have been aware of the vitality of the Church. I have also been aware of the vitality of the Church. I have read several of the books on "Mormonism." I have been impressed with your method of organization. I have been impressed with your rapid spread. I have been more impressed by what I have seen and felt here to-day than by anything I have ever read or seen of the vitality and power and onward sweep of the great Church of which you are a part.

(*Continued on page 590*)

NOTHING is easier than fault-finding; no talent, no self-denial, no brains, no character are required to set up in the grumbling business.—ROBERT WEST.

THURSDAY, SEPTEMBER 13, 1928

EDITORIAL

RECIPROCAL SERVICE

No other organization in the world does as much for the welfare of its youth as does the Church of Jesus Christ of Latter-day Saints.

No other young people in the world do as much for the growth and advancement of an organization as do the youth of the latter-day Church of Christ.

Superlatives, generally, are in poor taste; but in this instance nothing short of superlatives would adequately express the situation. The facts are amply attested by statistics and by the statements of authorities both within and without the pale of the Church.

The address delivered by Dr. Roy O. Wyland, Director of Education of the Boy Scouts of America, a portion of which is reprinted elsewhere in this issue of the *Millennial Star*, is typical of many tributes to the service of this Church to its youth, and the service of youth to this Church. This authority, internationally recognized in his field—the welfare of youth—publicly proclaimed, in language unqualified, that the Church of Jesus Christ of Latter-day Saints is doing more per capita for the success of Scouting than any other denomination in America.

What Dr. Wyland has said, others have said before him. What Dr. Wyland has said of Scouting, others have said of the work of the Church among the youth in general.

Youth, collectively, in the Church of Jesus Christ, is the beneficiary of the rich experience, keen judgment and tireless labours of leaders and workers. From the time little tots with uncertain step are able to understand and enjoy the first story, they are taken in hand by one of the mighty auxiliary organizations, and are taught truth, in story, game and song, as little children can understand truth—faith in and love for their Heavenly Father.

From that time on, through the age of accountability, through the crisis of adolescence, through the days of developing manhood and womanhood, through years of majority, and beyond, the Church never loses sight of its youth, of its manhood and womanhood; never leaves them without an anchor, without a wholesome outlet for talent and energy; without guidance, desirable association, a place of meeting.

There is not a break in the great program this Church has for the welfare and activity of its youth—indeed, there is an overlap-

ping, and more than enough work to keep all busy and profitably employed in constructive service.

While the youth of the world are being torn between pseudo-science and pseudo-religion, the youth of this Church are learning both true science and true religion—learning to harmonize them. They dove-tail perfectly.

While the youth of the world are being condemned for pleasure-seeking, the youth of the Church of Christ are gaining real pleasure and joy in wholesome activity—are being taught the relative importance of work and of play; are being encouraged and guided in both.

While neglected youth are becoming cynics, critics, atheists, disbelievers in God, man and the devil, in preexistence, in immortality, in reward and punishment, in purpose, rhyme or reason of life or living, the youth of the Latter-day Saints are becoming grounded in faith in God, in His Son Jesus Christ, in the great plan of salvation, in the ultimate triumph of good.

Age and youth meet together, each giving the other what it normally lacks: age to youth—experience, wisdom and foresight; youth to age—exuberance, buoyancy and activity. They discuss vital problems of the day—interpreting all in the light of the Gospel of Jesus Christ.

Rich and poor, learned and unlearned, young and old, are meeting on common ground, on equal standing; they learn brotherhood, love of God and fellowmen. There are no factions in the Church of Christ; there is no "high church" and "low church," no "reform party" and "conservative party"; all are striving for a common purpose—the glory of God and the salvation, temporal and spiritual, of all mankind.

Then too, this activity all takes place under the direct supervision of the Holy Priesthood of God, with a living Prophet standing at the head to give the will of the Lord in this day for the conditions of this day.

In return for countless services the youth of the Church bend every effort for its advancement. They return service for service; they minister to the generation that follows, and to the older generation that has nobly served them. The relationship is one of reciprocity. The Church, collectively, works for the upbuilding of the members individually; the members, individually, work for the welfare of the Church collectively.

Furthermore, the youth of the Church remain steadfast in the cause of truth after they reach years of maturity. A generation ago it was said that the youth would fall away. To-day leaders and workers are made up of the youth of that generation. To-day it is said that the youth will fall. In a generation positions of leadership, and the ranks, will be filled with the youth of this day. The world will marvel then, as it does now, at the power and virility of "Mormonism."—R. L. E.

SCOTLAND HEARS THE GOSPEL

Elder Richard L. Evans

It was reserved for two of Scotland's valiant sons to carry the Gospel into that fair land. Elders Samuel Mulliner and Alexander Wright were the men to thus serve their Church and their countrymen. Both were born in Scotland in the early nineteenth century; both emigrated to Canada and there embraced the Gospel, to later return and bear witness that God had again spoken from the heavens—a service that was appreciated by many in their day, and for which untold thousands have since blessed their memory.

SAMUEL MULLINER

Samuel Mulliner was born in Haddington, East Lothian, Scotland, on January 15th, 1809. His youth was spent in Dunbar, where he became a shoemaker by trade. Shortly following his marriage in 1830 he made plans to emigrate to Australia, but financial considerations led him to change his choice to Canada. There he went in 1832, and located near the city of Toronto. Five years later he heard the Gospel, and, with his wife, was baptized at the hands of Elder Theodore Turley, September 10th, 1837. Desiring to be with the body of the Church, the next spring he, with his family, set out for Missouri, but stopped with a temporary settlement of Saints in Springfield, Illinois. In the late spring of 1839 the call came to Elder Mulliner—as calls do come in this Church and Kingdom—to prepare for an overseas mission. True Latter-day Saint-like, within two months he was on his way. He visited Kirtland, preached as he traveled eastward, and was in readiness to sail from New York by the first week in November.

ALEXANDER WRIGHT

The preliminary story of Elder Alexander Wright is very similar. He was a native of the parish of Marnoch, near Banff, Banffshire, Scotland, where he was born January 27th, 1804. He emigrated to Canada in 1835, joined the Church in 1836 and removed to Kirtland. His mission call came early in 1839. By March 14th of the same year he was on his way with several companions. They traveled eastward afoot about twenty miles a day, and preached along the way. In New York Elder Wright halted for some of the Twelve who were also preparing to leave for distant lands. In early August he was joined by Elder Samuel Mulliner. From then their stories run together for a time.

They preached and labored on the Atlantic seaboard until they had accumulated means sufficient to pay for passage. On November 6th, 1839, they sailed, in company with Elder Hyrum Clark, for British shores.

For nearly a month they were tossed on the high seas. Finally, on December 3rd, Liverpool was reached. During the voyage some of their identification papers were mislaid, and they experienced difficulty in landing, but were admitted. They reached Preston on December 8th, and after eleven days of visiting with Joseph Fielding, Willard Richards and members of the branch in Preston—exchanging news and experiences and receiving instructions—they again set out on the 19th, this time for Glasgow. On December 20th, 1839, they reached that city as the first Latter-day Saint missionaries to Scotland.

A CHANGED MOTIVE

This much is by way of introduction, to follow two native Scotsmen on a round trip from land of birth, half a world away, back to land of birth. The Gospel brought them together. The Gospel brought them back to the homeland. Each had left in the interest of material comforts and financial prosperity. Both returned without thought of worldly aggrandizement—each the possessor of that which he would not exchange for the gold and glory of men—a testimony of the Gospel of Jesus Christ, and the peace of soul and fulness of living that come with such. They earnestly strove to help their fellows gain like knowledge; in that undertaking they enjoyed more than meagre success.

The day after their arrival in Glasgow the brethren continued their journey to Edinburgh by canal boat, to visit the parents of Elder Mulliner. There they were joyfully received and comfortably housed.

A NORTHERN JOURNEY

Elder Wright limited his stay to three or four days. He was anxious to reach his parents and other friends and relatives in the North. Inquiry showed that no boats were running that way during the winter season. This knowledge, however, did not change his plans—he was a hardy Scotchman and a true "Mormon" missionary—a happy combination to produce steadfastness of purpose. He crossed the Firth of Forth and set out on foot for Northern Scotland in mid-winter.

Exposure, irregularity and poor food began to tell on him. Some nights he slept in the open—in a Scotch winter, and with little or no covering. In spite of a persistent illness, the nature of which he did not know, he doggedly covered the distance to Aberdeen, more than one hundred miles. There a druggist diagnosed his ailment as smallpox—before the days of rigid quarantine, of course. On the strength of this information he rested, but not for long. Within two or three days, still afoot, he continued his journey to his father's house in the neighbourhood of Banff. After a brief rest he was well again, with no apparent ill effects.

Despite his illness and other difficulties and discomfortmres incident to traveling afoot in winter weather, on the journey northward Elder Wright had proclaimed the Gospel on many occasions, wherever there were any who would listen. Many times he had borne testimony to old friends and to chance acquaintances met in travel. Such procednre, however, is characteristic of all true Latter-day Saints; for they who have the spirit of the Gospel have also the missionary spirit. Every contact is a snbject for the message of "Mormonism."

BISHOPTON THE STARTING POINT

To retnrn to Elder Mulliner in Edinburgh—he had remained with his parents nntil early January, 1840, and had explained his mission as often as opportunity afforded. He then began systematic missionary work, making Bishopton, a village near Paisley, the starting point. A member of the Church from England, a Brother James Lea, was employed in Bishopton at the time. Through him Brother Mnlliner was introduced to the family of Alexander Hay. On January 10th, 1840, in a small meeting room that had been procnred for the purpose, Elder Samuel Mulliner first proclaimed the Gospel in pnblic meeting in Scotland.

Four days later, on the evening of Jannary 14th, 1840, Alexander Hay and his wife, Jessie Hay, were baptized in the River Clyde, near Bishopton. These two were the first fruits of Scottish labonrs.

On the 19th they were confirmed; their children were blessed, and the Sacrament was administered in their home. It was the initial administration in Scotland of each of these ordinances. The blessings of the Lord were with that little gathering. Peace and joy entered the home and the hearts of the Hays. That the Lord approved the action of that evening and the labours of the hnmble missionary was made known by spiritnal manifestation; Elder Mulliner spoke in tongnes. The tiny assembly that was to form the mcleus of the Church in Scotland was led to praise God and rejoice.

Bnt truth was not long permitted to proceed on its way nnopposed. As interest in the Gospel message grew, so did resistance to its messengers. Clergymen began publicly and vehemently to denounce the doctrines of the Master—for such are the doctrines taught by Latter-day Saint missionaries.

On one occasion in late January Elder Mulliner engaged in pnblic debate with a Mr. Crowley. The result was an overwhelming victory for the former—with no apparent results, save it were increased opposition. The experience of the Church has proved that few souls are saved in public debate, or, in fact, in argument of any description. A hnmble testimony that God lives, that Jesns is the Christ, and that Gospel trnth has been

restored through the Prophet Joseph, touches, mellows and convinces where eloquent persuasion and bombastic oratory can do nought but thicken the wall of resistance around stubborn hearts.

By this time Elder Wright had accomplished his purpose in going North, and so the two missionaries planned to continue their labours together. Elder Wright plodded and preached his way from Banff, as he had done on the northward journey—still in winter weather. According to appointment, the two met in Edinburgh on January 31st, and began to spend their united efforts for the advancement of the Lord's work.

A COTTAGE MEETING CONVERSION

At a cottage meeting held in Edinburgh in early February two young men, Messrs. Gillispie and McKenzie, received an irresistible conviction of truth. As if impelled to action, they stood upon their feet and bore testimony of their belief in the message of the restoration. That same evening both were baptized in the open waters near Leith harbour. The Gospel of Jesus Christ works wonders. Out of the congregation assembled that evening faulty human judgment would probably have considered Messrs. Gillispie and McKenzie the least likely so to humble themselves. None can tell who will be touched, nor how; but blessed is he who is so favoured, and who yields himself with full purpose of heart to the message of truth, Thereby lives are transformed and made joyous and meaning-full.

In February Elders Mulliner and Wright returned to Bishopton, and commenced activities in the neighbourhood of Glasgow, Paisley, Bridge-of-Weir, Kilpatrick, Houston, Johnstone, Kilbarchan, Kilmalcolm and elsewhere. Public meetings were regularly held in a rented hall in Paisley. The missionaries were forced to leave Kilpatrick under shower of stone and rubbish, ably projected by a mob. They experienced rebuffs, tongue-lashings, slanders, successes, and surpassing peace and joy in the knowledge of duty well-performed—all incident to the life of a "Mormon" missionary.

By the beginning of May, 1840, when Apostle Orson Pratt arrived on the scene, according to appointment received at a General Conference held in Preston, April 14th, 1840, Elders Samuel Mulliner and Alexander Wright had laid the Gospel ground-work in Scotland, upon which the Lord's labourers who followed have built. Eighty persons had been baptized, and many times that number were friendly and were seeking further knowledge. Thus two of Scotland's own sons rendered mighty service to God and their fellowmen.

THE MEN who try to do something and fail are infinitely better than those who try to do nothing and succeed.—LLOYD JONES.

SERVICE TO YOUTH—THE SCOUT MOVEMENT

(*Concluded from page 583*)

I should like you to have a vision of the vitality of the Church and the vitality of Scouting tied up together in one union for the service of the youth of this nation. I should also like you to feel the power that can be carried forward through the combination of religion in the life of adults tied up with the program of vitality in the life of youth, so that the leadership and the power and example of adults can be brought to bear and made effective in the life of youth.

THE SCOUTING COMPASS

The churches of America have supported our movement because they feel that the soul of Scouting, as expressed in the Scout oath and law, is thoroughly in line with the objectives of the church. For example, at the north pole of the Scouting compass we have placed duty to God; at the point of the rising sun we have placed duty to country; at the point of the genial south we have placed duty to our fellowmen; and at the point of the setting sun, duty to self. And these are the words of the Scout Oath:

Upon my honour I will do my best—

1. To do my duty to God and my country, and to obey the Scout Law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake, and morally straight.

Between duty to God and duty to country, a Scout is trustworthy, loyal and helpful.

Between duty to country and duty to others, a Scout is friendly, courteous and kind.

Between duty to others and duty to self, a Scout is obedient, cheerful and thrifty.

Between duty to self and duty to God, a Scout is brave, clean and reverent.

And there you have, swinging around the Scout compass, the sixteen points, beginning with duty to God, and coming back again to duty to God, in the twelve Scout laws. So the ideal of Scouting and the objective and aim of the church are one. And so the church has taken Scouting to its bosom to carry forward its program.

. . . .

We deal with the great body of the Catholic Church, and are officially represented in their circles; and our program is carried forward under the supervision of their cardinals, archbishops and bishops. We are represented also in about thirty or forty of the Protestant denominations in America, and our program is carried forward by them to their groups. We are also represented

in the Jewish groups of America by their committee, and so on. We cannot let the Boy Scout movement pass out anything of a definitely religious program to these groups, but expect these groups to take up our program of activities and carry it alongside, and tie in with it, and bring to bear upon the lives of their own boys the spiritual message, the spiritual ideals, the spiritual life, the religious life of the church of which the troop is a part.

A PROGRAM FOR LIFE

But there is another reason why we want our Scouting tied into the church, and that is because of the thought that no matter how effective a Scouting program may be in the lives of boys, we know it is a temporary program, which may serve the boy in the period of his youth and early adolescence, as he grows to manhood, but it is only a brief period. You know, if you take a man along that period, ever so well, for two or three years, and leave him there without support and without foundation, without anything to help him to carry on, you have not done him any more service than if you started to carry a man across the country, to a town beyond, and lost him in the prairie or in the woods, or marooned him on a desert island. That is not helping a man to attain his destiny.

But what has the church? The church has a program that ministers for the boy under its mother arm, that carries on through his growing period of life to manhood and maturity and old age and down to the grave. The church has a program that ministers all the way along. Scouting is brief in its period with the boy. If we can tie up Scouting with a boy, we will tie up the boy with his church and with his God, and then this program will carry on in his life, and the church will be there to sustain and bless and support him to the end, and out into the life to come.

THIS CHURCH EXCELS!

One last word and I am through. I am happy to bring you word that the Church of Jesus Christ of Latter-day Saints is using the Boy Scout program in a larger way than any other church in existence. I am happy to tell you that there are eight hundred forty-six troops among the Latter-day Saints; that you have a larger per capita of Scouts in your membership than any other religious body on record. I am happy also to tell you that, in the State of Utah, you have a larger percentage of Scouts in the boy population than any other state. And I am happy also to tell you that the reason for this is because you have a closer tie-in and community correlation with Scouting in the Church of Jesus Christ of Latter-day Saints than in any other church as a church body. You have absolutely correlated and included Scouting with your program for young boys.

I am happy to say also that a large part of that success is due to the fact that you have had a leadership in your Church, in the personality of Mr. Oscar A. Kirkham and Mr. Datus E. Hammond and other executives, sponsored by your able President and members of the Council of Twelve, sponsored also by your local bishops, and carried on by your local wards and stakes throughout this country, that has given a volunteer and a loyal leadership and support that is unequalled by any other religious body in America. And I say that because I know, because I study the records of all of them. I close by saying that I pray God that, through our Lord Jesus Christ, the work of Scouting and youth in this Church may be carried on and live forever.

FROM THE MISSION FIELD

Releases and Departures: The following missionaries have been honourably released and sailed for their homes in America aboard the *Leviathan* from Southampton on September 4th: Elder Ivan J. Foster, who has laboured in the London and Newcastle Districts, released August 30th; Elder Wayne L. Shaw, who has served during his entire mission period in the Newcastle District, released August 25th.

Doings in the Districts: *London*—Mutual Improvement Association conferences were held in the Holloway and North London Branches on Sunday, August 26th. Splendid reports, showing increased activity during the past season, were given by the presiding officers. Excellent programs, showing forth the beneficial results of Mutual Improvement activity, were ably carried out by the workers. Slogans of the past were treated in discourse by local members. Special mention was made of the desirable effects of the course of study, the *Gospel and Health*.

Nottingham—Under the supervision of Branch President Samuel Pears, the members of the Hucknall Branch, accompanied by many friends, journeyed by motor coach to Cleethorpes on Saturday, September 1st. Appropriate entertainment was provided on the sands.

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